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Photo: Norma Kehrberg

Emergency feeding program of Christian Relief and Development Association, Makelle Camp, Ethiopia

WINTER 1985 *Vol. XIV, No. 3*

Libbey Elected EVP at Annual Meeting

Dr. Scott Libbey has been elected as the new Executive Vice President of UCBWM, succeeding Dr. David M. Stowe. Dr. Libbey, who has been Conference Minister of the UCC Iowa Conference since 1971, begins his new duties February 1, 1985. The election of the new Executive Vice President took place at the 175th Annual Meeting of UCBWM, held in Chicago, IL, in November, which also featured the celebration of Dr. Stowe's 14 years of service as the Board's chief executive.

Dr. Libbey, who had been proposed for the position by a 14-member search committee chaired by Rev. Ervin Milton, is a native of Iowa and a graduate of the University of Iowa and Chicago Theological Seminary. After five years as a local church pastor in Iowa, he served as Director of Christian Education and Youth Ministries of the Congregational Conference of Iowa, then on the Christian Education staff of the United Church Board for Homeland Ministries, followed by two years as Nebraska Conference Minister, before assuming the position of Iowa Conference Minister. Throughout this period he held a variety of ecumenical and denominational responsibilities, including, among several previous involvements with UCBWM, two years as a member of the UCBWM Board of Directors. He is married and has four children.

In other actions, the Annual Meeting, which focused on the theme "This Far By Faith," adopted resolutions approving new policy guidelines on investments in companies operating in South Africa (see article on page 3), calling for reforms in procedures for dealing with asylum-seekers from Central America, and recommending a new partnership-in-mission agreement with the Pentecostal Church of Chile. Other program highlights of the meeting included a discussion entitled "Beyond 1984," in which five staff members reported on the impact of the US election—held just the week before—on

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Emergency Aid Reaches Ethiopia

"This week is much better. I can begin to see some progress. For the first time some of the children show a slight weight gain." With those words Ruth, the Danish volunteer nurse at Sembetti feeding center in Ethiopia, answered the big question, "Is the food getting through?"

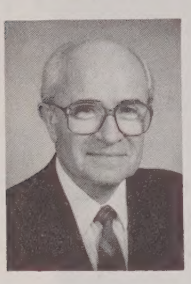
Yes, it most certainly is getting through. In Sembetti I saw Christian Relief and Development Association (CRDA) staff cooking an enormous pot of gruel, or *fafa*, over an open fire. Nearby, children were being weighed and mothers given short nutrition lessons. In front a village guard kept close watch on the doorway that led to bags of wheat, corn, soy, rice, and powdered milk. A long table at right angles to the wall was sheltered from the blazing sun by a thatched roof and served as the distribution center. Each family received 15 kilograms of grain, 4 kilograms of milk powder, 4 liters of cooking oil, and for children and the sick an extra 6 kilograms of *fafa* (a mixture of wheat, soy, and milk

Continued on Page 11, Column 3

WHERE YOUR OGHS DOLLARS GO—SEE PAGES 7 - 10

Continuing the Missionary Herald, founded 1805.
Published by the United Church Board for World Ministries, 475 Riverside Drive, New York, N.Y. 10115

Message from the EVP



• A survey among students at a mid-western university, and

• A student referendum vote on a proposed new health service at an eastern university, and

• A new call to global mission lifted up by Lesslie Newbigin in a recent World Council publication, *The Other Side of 1984*,

All reflect a common concern which has a message for mission planning in 1985 and beyond.

The students at the mid-western university were asked:

(1) Why did you decide to go to college?

(2) What are your essential hopes for your college education?

(3) Do you expect to have these hopes fulfilled?

The data gathered from the survey among the students gave these answers—"we go to college to be able to get a better job—and to have the chance of making more money." "We hope that a college education will help us become an authority in our field, be well off financially and be able to support our families." And yet, less than 50 per cent of the students expect to have these hopes satisfied.

An overall analysis of the data secured from this survey leads university officials to conclude that there is, among many students, a "deep security need and a haunting sense of spiritual emptiness."

At the same time, a student council at an eastern university asked for a referendum vote on the question, "Should the university student health service be required to stock a supply of cyanide pills?" The rationale behind the referendum question related to the student expectation that there will probably be a nuclear war which will create conditions of holocaust proportions. When such a nuclear holocaust occurs, the student council suggests that those members of the university community who may be defined as "survivors" or "still alive" will know the implications for their own future existence and should have access to a form of suicide.

And, Lesslie Newbigin, a well known English mission theologian—who served as a missionary in India from 1936 to 1974—reports that he is often asked, "What is the greatest difficulty you face in moving from India back to England?" He always answers, "The disappearance of hope."

Newbigin goes on to comment that even in the worst slums of Madras there is an expectation of a better future, but that in England, in the United States, and in most of the world it is hard to find any such hope.

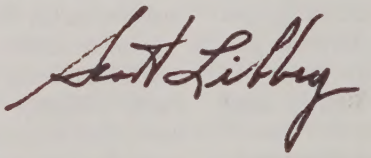
The vulnerability of hope in our world today seeds a global harvest of violence and despair.

In 1985 the United Church Board for World Ministries celebrates 175 years of mission faithfulness. In addition to rediscovering our history of missionary activity this anniversary celebration challenges the United Church of Christ to recommit itself to a world-wide missionary task.

The Other Side of 1984 lays before us a call to missionary encounter on a global scale. In a world that cries out for hope—and yet in a world that permits the continuing haunting agony of hunger, poverty, and injustice in many forms—there is a word to be proclaimed and a sign to be given. This word and this sign are plainly seen in the mission of Jesus Christ, and it is to this mission that the United Church of Christ is called on the other side of 1984.

The United Church of Christ will most faithfully celebrate 175 years of mission history when we are united in seeing and acting upon the new opportunities of missionary encounter which confront us and call us to commitment today.

That missionary encounter will challenge us to join the churches of the world in proclaiming the word and the sign of hope in Jesus Christ—an exciting and challenging venture! □



UCBWM Marks 175th Anniversary

This year, 1985, marks the 175th anniversary of UCBWM. On June 29, 1810, at Bradford, MA, the General Association of Massachusetts voted to establish a Board of Commissioners for Foreign Missions, the first organized foreign mission agency in North America. In February, 1812, eight young missionaries were *en route* to India, and our anniversary celebration will continue through 1987, to include the 175th anniversary of this event also.

Using the theme "Year 175: World Ministries, Rediscovery and Recommitment," the anniversary observance emphasizes the awakening of United Church of Christ congregations and members to the understanding that mission is the very reason for our existence and is not an elective.

As basic background for the anniversary observance UCBWM has published a booklet, *Year 175: A Brief History of the United Church Board for World Ministries.* A copy of the booklet has been sent to each UCC pastor and to each FOCUS member. A filmstrip, *175 Unbelievable Years—The Ongoing Epic of Our World Ministries,* has also been produced and will be available through UCC Resource Cen-

Continued on Page 16, Column 3

SELECTIVE DIVESTMENT POLICY ON SOUTH AFRICA ADOPTED

The UCBWM Board of Directors has adopted a selective and phased divestment policy to implement the Fourteenth General Synod's Resolution on Investment and Corporate Responsibility with Regard to South Africa. The action, taken at the Board's November meeting, establishes a set of guidelines to monitor the performance of corporations and sets down a procedure leading to the sale of securities in corporations which do not respond to efforts to end their support for the apartheid system. This move, taken in concert with other churches, is intended to increase the pressure on corporations to change their policies in South Africa.

UCBWM's action comes after 14 years of ongoing shareholder activism by the UCC and other church investors regarding corporate and bank investment in South Africa. During this period church shareholders have had some success in raising specific issues with particular corporations; generally, however, such success has occurred with the more enlightened corporations, while there has been far less leverage with the strategic corporations in such sectors as oil, computer, and electronics. Nor have church shareholder initiatives had a structural impact in limiting investment in South Africa or weakening US corporate support for the apartheid system.

The policy and implementation procedures adopted by UCBWM follow a long process of consultation with church leaders in South Africa and ecumenical partners in the US. It comes at a time when the political situation in South Africa is deteriorating and the South African government is stepping up its arrests and acts of police brutality. The action reflects the pleas of Bishop Desmond Tutu, past General Secretary of the South African Council of Churches and 1984 Nobel Peace Prize winner, that US churches and people increase economic pressure on South Africa as one of the last available ways to effect non-violent political change.

The proposals approved by the Board were developed ecumenically and are being considered by a number of other Protestant denominations and Catholic agencies. Therefore the determination of which corporations are considered to be the most supportive of the apartheid system, the focused shareholder activity to change those policies, and the evaluation of the impact will be done ecumenically.

The divestment guidelines call for monitoring corporate policy in South Africa in seven areas. Companies participating in two or more of the following practices will be considered to support the apartheid system:

- Provision of products, services or technology that maintain the apartheid system: e.g. computer equipment or services, electronic communications equipment, energy products or services, transportation products or services.
- Failure to sign the "Sullivan Principles" code for equal employment opportunities or consistently low ratings in their compliance reviews.
- Provision of products and services to either the South African police or military.
- Expansion of capital investment or work force or development of new product lines.
- Refusal to accept the conditions for investment in South Africa articulated by Bishop Desmond Tutu.
- Also considered but accorded less weight, a significant role in the South African economy due to the magnitude of assets, sales, or work force. Corporations that derive over $100 million in sales, possess over $50 million in assets, or employ over 1,000 employees in South Africa will be considered significant economic partners.

The churches adopting this policy, working together, will analyze the performance of all 350 corporations with investments in South Africa and will annually select ten of the worst offenders for an intensive one-year review. A concerted effort will be made to approach management to change its policies through correspondence, dialogue, shareholders' proposals, and other forms of witness. In those cases where the church coalition determines that a corporation is supporting the apartheid system and that there is no likelihood of significant change, a recommendation will be made that the securities of the corporation be divested. □

— Audrey C. Smock

UCBWM World Issues Secretary

Each year the Winter issue of the *Whole Earth Newsletter* highlights UCBWM service work, including the Annual Report of the UCBWM Division of World Service. The 1984 Report and other items appearing in this issue provide information on service activities during the past year, which have been made possible through gifts to One Great Hour of Sharing.

This year's One Great Hour of Sharing All-Church Offering is to be received March 17, 1985, under the theme "That All May Have Life." Your generous OGHS gifts will again support ministries of service around the world and will assure progress toward the goal "that all may have life." □

Issue Perspective . . .

(This feature provides in each issue of the Whole Earth Newsletter *a brief outline summary and analysis of a current international issue, intended to assist readers in their evaluation and, when possible, further action.)*

BASIC INFORMATION: The Philippines

Population:	54 million; annual growth rate of 2.8%
Area:	115,800 square miles; an archipelago of 7,107 islands
Economy:	Major exports: electronic products, textiles, sugar, coconut products, copper concentrates, gold, bananas, and pineapples
	Increasingly high rate of inflation, estimated at 60% in 1984; upper 20% of population receives 60% of national income, lower 50% receives 20% of national income
Religion:	85% Roman Catholic, 5% Protestant, 5% Muslim, 5% Animist, Buddhist, others
Recent History:	1898 Became a US possession
	1935 Granted commonwealth status by US
	1946 Granted political independence by US
	1965 Ferdinand Marcos elected president
	1972 Martial law declared by President Marcos
	1981 Martial law lifted in most parts of the country but only after all martial law decrees made part of regular law
	1983 (August 21) Opposition leader Benigno Aquino assassinated upon his return to the Philippines
	1984 (May) Election for national assembly members resulting in large gains for opposition in spite of massive fraud
	(October) High-ranking military officials implicated by government-appointed commission in Aquino assassination plot

INTRODUCTION

American ties with the Philippines have been unusually close since the turn of the 20th century, when the Philippines became an American "possession." This resulted from the Spanish-American War and an American victory over Filipinos fighting to gain their independence from both Spain and the United States. In 1935, when the Philippines was granted commonwealth status, it was said that ten years later the country would be granted political independence. However, World War II intervened and independence was not granted until July 4, 1946.

As American foreign policy became increasingly dominated by the concept of national security, the Philippines has continued to be a country of high priority for the United States. While the US has remained one of the two major economic partners (the other being Japan) of the Philippines, the maintenance of Clark Air Base and Subic Naval Base, two of America's largest overseas military installations, has dominated political considerations. Stressing that continued access to these bases is of vital and strategic national interest, American officials have continued economic and military support to the government of President Ferdinand Marcos. Financial undergirding of that repressive regime has risen dramatically in recent years, in spite of protests from human rights groups in the Philippines and the US.

The assassination of Senator Benigno Aquino, the leading opposition figure, on August 21, 1983, as he returned to the country to head a non-violent opposition movement, resulted in a rapidly deteriorating Philippine economy and a dramatic increase of opposition to the continued rule of President Marcos. Much of the increased opposition came from the business community, earlier one of Marcos' staunch supporters.

CHURCH POSITIONS

Catholic and Protestant churches in the Philippines and the US have called for an end to military assistance to the Marcos regime. Cardinal Jaime Sin, Archbishop of Manila, wrote, "The United States should stop sending military aid to the Philippines because it only goes to slaughter Filipinos." Archbishop Raymond G. Hunthausen of Seattle said, "Increased military assistance to the Philippines, as in the case of El Salvador, results only in more suppression of dissent and more killings and does nothing to address the problems of poverty and injustice which can only be remedied by basic political and economic changes."

The Council of Bishops of the United Church of Christ in the Philippines stated, "We as bishops of the United Church of Christ in the Philippines, acting as a council, and after thorough and prayerful reflection on the social and political realities obtaining in our country, do hereby declare . . . that these oppressive conditions have prevailed in this country because of a dictatorial rule and the policy of militarization . . . Moreover the support of the US government through its military aid and the establishment and maintenance of US military bases in this country have enabled the military to continue using its power

to protect and enhance the vested interest of multinational corporations and their local partners which are detrimental to the national life . . . In light of the above mentioned realities we vehemently denounce the shameless violation of human rights and the wanton desecration of human life in our country . . . we strongly demand that the massive and intensive militarization be immediately stopped."

NEW CRITICAL DEVELOPMENTS

- Agrava Commission investigating the assassination of Senator Aquino issued two reports. The Chairperson, Justice Corazon Agrava, accused an air force general and six soldiers of having plotted Mr. Aquino's death. The second report representing the view of the other four members of the panel reported a wider military conspiracy of 26 persons, including General Fabian Ver, the chief of staff of the armed forces, and several other generals. Both reports rejected the government's claim that the killer of Aquino was a gunman hired by communists. The question now is how that report will be acted upon.
- The Agrava Commission reports have been given to an ombudsman. If he chooses to prosecute, the special three-person court called *Sandigang Bayan*, to which the case would be referred, is questioned by many.
- In October, 1984, the International Monetary Fund extended an additional $650 million credit to the Philippines. This resulted in rescheduling by the international banks of much of the Philippines' $26 billion foreign debt. Conditions imposed by the IMF increase the inflation rate, making life extremely difficult.
- Arrests, detention and torture of persons in opposition to President Marcos continue at an alarming rate.

THE CONTINUING ISSUES

Christians in the United States need to be aware of the increasingly heavy involvement of the Reagan administration and American banks in support of President Marcos. Filipinos from all walks of life ridiculed President Reagan's statement in the second debate of the election campaign, when he stated that communism is the only alternative to President Marcos. There exists in the country a strong non-violent opposition movement. Support must be offered those seeking that alternative to the current Filipino leadership. A staff report for the US Senate's Committee on Foreign Relations stated that communism's greatest ally in the Philippines is President Marcos. His continued rule resulting in the tragic human rights situation and the deteriorating national economy is forcing many Filipinos to look to the left as a possible alternative. All possible efforts must be extended to help those seeking a non-violent change. The most specific way for Americans to assist is to pressure the Reagan administration to withdraw its support for Marcos.

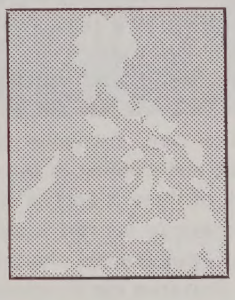
FURTHER STEPS

This Issue Perspective is designed as a concise key to the understanding of a critical issue. If you have a particular interest in this subject and would like to receive a more detailed analysis, you may do so by writing to:

Dr. Lloyd Van Vactor
United Church Board for World Ministries
475 Riverside Drive, 16th Floor
New York, NY 10115.

Current updates on the Philippine situation may also be requested from:

The Church Coalition for Human Rights
in the Philippines
Box 70, 110 Maryland Avenue NE
Washington, DC 20002.



If you would like to maintain continuing interest in Philippine concerns and are willing to undertake an advocacy role on these issues when needed, you may participate in the East Asia network of the UCBWM Global Advocates Ministry, which will provide resource materials and briefings on a regular basis as well as special alerts about critical issues requiring action. Membership forms for the Global Advocates Ministry are available from:

World Issues Office
United Church Board for World Ministries
475 Riverside Drive, 16th Floor
New York, NY 10115. □

Missionaries' Notebook

PAKISTAN

Working with the Inter-Aid Committee (IAC) under the auspices of Church World Service, **Guy Alling** *coordinates medical services for Afghan refugees. He is based in the town of Dalbandin in Baluchistan Province of western Pakistan.*

The IAC is responsible for providing medical care for refugee women and children in two camps totaling about 30,000 people. The men receive treatment at the local civil hospital. These camps are about 25 and 30 miles north of Dalbandin, and two mobile teams visit six days a week. Each team has a doctor, a nurse, a dispenser, and helpers. In addition, an obstetrician/gynecologist, a nurse, and a helper treat patients in Dalbandin. An ambulance stands ready to take cases requiring referral to the Quetta Mission Hospital—a five or six-hour drive each way. Except for an English nurse and myself, the entire staff is Pakistani or Afghan.

The trip to and from Dalbandin is an exotic one through bleak and desolate country with only a few villages and some temporary nomad camps along the way. Dalbandin itself is an oasis town with mostly single-story, plastered mud-brick, flat-roof houses similar to the adobe buildings of Mexico and the southwestern US. The base camp here has an outpatient clinic, a few patient beds, an office, some storage, and a cooking area—all in separate tents. The IAC, in addition to providing medical care, distributes tents, blankets, quilts, and clothing to the refugees, so a stock of these is kept in camp. Plans are underway to convert a railroad building into a small hospital where limited surgery and deliveries can be conducted. A small laboratory and x-ray will also be included. None of these is presently available. A young Pakistani couple, both doctors, are on the team to be the hospital medical staff.

SOUTH AFRICA

On a recent visit to the UCBWM office, **Karen Roy,** *who has just completed five years as a missionary teacher at Inanda Seminary in South Africa, responded to questions on her experience there:*

Question: What are some of the distinctive contributions a school like Inanda offers for the lives of its students?

Inanda provides an opportunity to learn to relate to people of all races as *people.* This means that at Inanda young women who will be leaders, professional women, mothers in the future will have experienced an alternative to the South African polarized apartheid policies. It is the Christian context of life at Inanda that reinforces the possibility of change and a possible framework for that change.

One of the greatest benefits of an education at Inanda is that it can give students a greater sense of self-confidence in their own potential to succeed and to improve the quality of life for themselves and their families. Graduates of Inanda have shown themselves in the past and present to be pioneers in all fields of endeavor, whether education, medicine, labor, or in the home.

Q. Many have been surprised at the mixed reaction by South African blacks to Senator Edward Kennedy's visit to South Africa. Can you suggest any reasons why he ran into hostility and harrassment?

South African blacks do not have freedom of speech. As a result, people are frustrated and very limited in their expression of political sentiments. It doesn't surprise me that these negative demonstrations have been "allowed" (possibly encouraged) by a government which has openly disapproved of Senator Kennedy's visit.

Q. What can we do to be helpful in relationship to our work in South Africa?

Prayerful support is one of the least costly and most beneficial ways of support. Write to a missionary or to Inanda or to a Christian organization in South Africa, and tell them you are remembering them in prayer.

ZIMBABWE

Books for Zimbabwe *was a highly successful UCBWM project which sought contributions of books and money from UCC churches for libraries in rural primary and secondary schools associated with the United Church of Christ in Zimbabwe (UCCZ). The following is a letter of thanks for the project from Ben J. Mahaka, chairman of the Education Council of the UCCZ.*

Dear Brothers and Sisters,

I greet you all in the name of our Lord Jesus Christ who through the way of the cross taught you how to give and share.

I wish to thank you most heartily for your generous gift of books. All of the books have arrived safely.

I am sorry that I have taken such a long time to respond to your letters and to inform you and thank you for this wonderful gift. Books arrived in such large numbers towards the end of 1983 that I was completely overwhelmed. I had only planned for 10,000 books, not 60,000, so this was great.

We have informed all schools, about 100, that we have books. But they must have an accessible room and must invite the local pastor to certify that they can handle the books. So far by this method we have established about 40 libraries, and the process continues.

I wish to thank you again on behalf of the children of Zimbabwe for your love and spirit of sharing. What you have started is unique in Zimbabwe and you have made a great contribution to the enlightenment and uplifting of the people of Zimbabwe in their search to develop themselves.

May God bless you and watch over you and make all your plans and efforts prosper.

Your Brother,

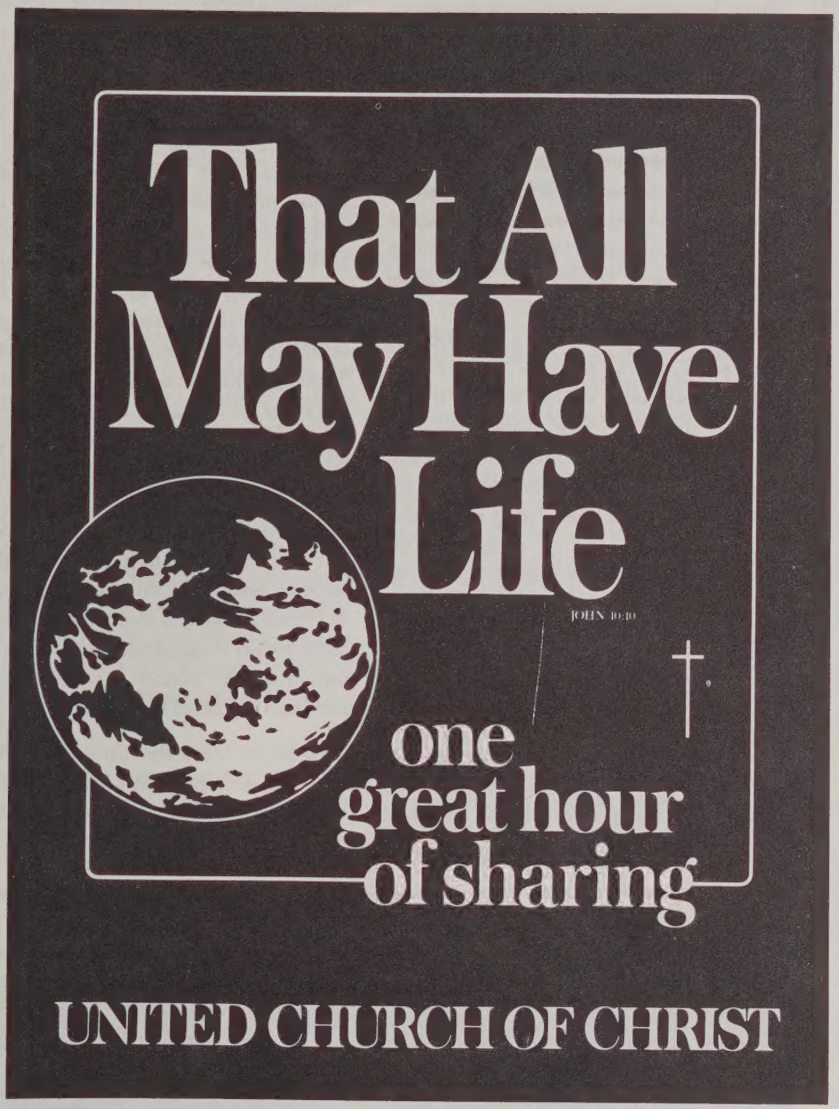
Ben J. Mahaka

1984 Report of the Division of World Service
United Church Board for World Ministries

At the outset of his ministry Jesus, quoting Isaiah, stated "The spirit of the Lord is upon me because he has chosen me to bring good news to the poor ... to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed and announce that the time has come when the Lord will save his people." At another time he said, "I have come in order that you might have life ... life in all its fullness." In obedience to his command that his followers are to continue that ministry, the United Church Board for World Ministries serves in His name and spirit around the world on behalf of members of the United Church of Christ. The Division of World Service has been given the mandate to minister to the needs and tragedies of God's people. This mandate to enable God's people to have life in its fullness is carried out by the Division of World Service through four program areas: disaster response, development work, refugee assistance and social work. Many times it is difficult to draw a fine line of distinction between these efforts, but all are intended to help God's people have life in its fullness.

Support for this ministry comes basically from the One Great Hour of Sharing offering. In addition to this annual offering directed gifts for specific programs are also received. In the first 11 months of 1984 a total of $2,374,785 has been received from One Great Hour of Sharing and $784,547 in directed gifts.

Approximately one-third of the funds received from OGHS and directed gifts are channeled through Church World Service, which represents 14 Protestant denominations and eight associate denominational members. Experience has proven that much more can be done through this consortium than by individual churches carrying out their separate programs. The need always surpasses the resources. It is hoped that congregations will be able to increase their OGHS giving in 1985 by at least 25%. This will make possible a more effective response to the critical needs and opportunities presented to the Division of World Service by churches and church-related agencies around the world.



	1983	1/1/84 to 11/30/84
Receipts		
One Great Hour of Sharing	$2,478,006	$2,374,785
Directed Gifts	855,493	784,547
	$3,333,499	**$3,159,332**
Disbursements		
Development	$2,300,499	$1,864,006
Disaster Response	433,410	379,120
Refugee Service	332,960	568,680
Social Service	266,630	347,526
	$3,333,499	**$3,159,332**

(Figures subject to audit.)

Disaster Response: $379,120

In the days following the initial brief television news items concerning the starving millions in Ethiopia, telephone inquiries to the Division of World Service asked: "Are you doing anything in Ethiopia?" The answer was, "Yes, and we have been for a long time." The news flashed across the country by the television media was not news to church agencies. Since August 1983 when Church World Service announced its Global Food Crisis Special Appeal, efforts were made to draw the church's attention to the tragedy taking place in Africa and in many other parts of the world. It was termed "the quiet crisis" because so little heed was paid to it. Unlike many agencies suddenly becoming interested in Ethiopia, the UCBWM has long had a presence there because of support channeled through Church World Service to the Christian Relief and Development Association of Ethiopia (CRDA) and the Ethiopia Orthodox Church. Twelve years ago development activities were begun with these two partners. The programs focused on water projects for agriculture and drinking, soil conservation through terracing, reforestation and land reclamation, training rural farmers in more effective farming practices, and providing improved seeds for food crops.

Between March 8, 1983 and October 1984, Church World Service contributed $233,000 to CRDA for relief and development programs. In turn CRDA supports a network of local institutions such as the Bethlehem Training Center which offers job training programs to destitute young mothers and child care and preschool education to their children. Other programs offer services to orphans; the critically ill, and mentally handicapped. Through the Interchurch Response to the Horn of Africa (a consortium including Church World Service, Catholic Relief Services, and Lutheran World Relief) $1.4 million was spent for the purchase, shipment and maintenance of ten trucks to assist in food distribution in remote areas of Ethiopia. The Division of World Service is also assisting the Eritrean Relief Association in its work in an orphanage in Sudan as well as in the northern region of Ethiopia.

Thus far in 1984 the Division of World Service has responded with assistance in 34 disasters around the world in addition to the African food crisis.

Development: $1,864,006

Nearly 60% of the annual budget o
Division of World Service assists wit
velopment programs around the w
The great majority of these program
agricultural efforts with the second
gest category being water resource
velopment. In Togo 50 farmers are
ticipating in a small scale mechaniz
project involving the purchase of
tractors and basic implements. Staf
vide agricultural extension servic
the farmers who have been able
crease their harvest yields by se
times as a result of implementing
acquired agricultural skills.

Working with partner churches in
African nations, the Division of
Service has shared their concern fo
mediate emergency assistance and
term planning. Near the Kafue Seco
School in Zambia 100 acres of land
recently been cleared and plowed f
planting of wheat and maize. An
tion system that draws water fro
Kafue river has been developed to
year round production from the lan

Agricultural equipment has been
chased for the Evangelical Presby
Church of Ghana. This equipmen

Barneveld, Wisconsin Suffered 90% Destruction in Tornado

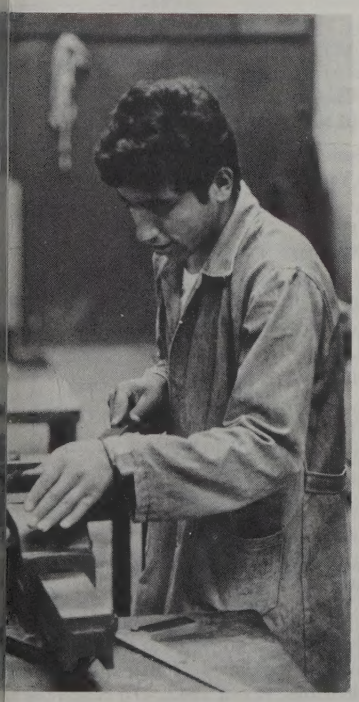
Rug Weaver in Turkish Program

e the church to strengthen its agri-
ral program aimed at training farm-
improved crop production. Equip-
is also being supplied the E.P.
ch Social Service Center for several
ies projects in the Volta resettle-
areas.

e provision of new wells in Togo in
gram of the Evangelical Church of
, villagers share in the cost of the
drilling operation and pledge assis-
in the care and maintenance of the
.

r development activities include job
training programs which offer op-
nities for young men and women to
skills that will enable them to
a degree of self respect. The Devel-
ent Foundation of Turkey continues
ach more of the rural poor with pro-
s of beekeeping, rug weaving, milk
cheese production, improved crop
livestock production.

e secular agencies the Division of
d Service sees its development ef-
as more than just improving the
omic livelihood of the participants.
goal is the transformation of the
e person.



lestinian Job Training Program

Refugee Services: $568,680

Four hundred twenty nine refugees were resettled during the first 11 months of 1984 through the Division of World Service Refugee Resettlement Office. While many of them were sponsored by local congregations, the majority were sponsored by relatives or friends who, initially refugees themselves, have now become self-supporting. In visits to refugee camps abroad, Service Division staff hear the pleas of refugees and refugee camp officials to secure more sponsors.

The Central American tragedy, particularly in El Salvador and Guatemala, has caused hundreds of thousands of persons to flee for fear of their lives. The United States government has taken the position that they are merely "economic refugees" and therefore not entitled to refuge in this country. DWS Refugee Resettlement staff has been working closely with many congregations and conferences as well as other church and non-church groups that are carrying out a ministry within our own borders among these victims of violence.

Abroad, Palestinians, who are still refugees in their homeland after nearly 40 years, are being assisted. The Service Division supports the YMCA and YWCA in East Jerusalem and the Middle East Council of Churches' Palestinian Refugee Committee in their programs of youth development, job skill training, assistance in community development activities such as provision of water, electricity, maternal and child care centers, and schools in villages where these services are not provided by the occupying Israeli forces.

The largest refugee population in any single country are the Afghans in Pakistan who have fled the violence in their country resulting from the Russian invasion. Working through the Interaid Committee (an ecumenical and international consortium), support is provided for health care programs for nearly 150,000 refugees in camps near Peshawar, as well as a primary school for Afghan girls and two secondary schools for boys in Peshawar. Mr. Guy Alling was seconded by the UCBWM to Church World Service to head an Interaid Committee medical services team in the desolate northwest region of Pakistan. That team is responsible for health care of approximately 33,000 women and children refugees. The Interaid Committee also provides tents, blankets, quilts and clothing to the Afghan refugees.

Vietnamese Refugee Children in Philippine Camp English Class

Social Service: $347,526

There has been a great increase in the child sponsorship program of the Division of World Service during 1984. Presently 765 children in 11 different agencies are being assisted to better health care and education through this program. This is an increase of 100 sponsorships in 1984. In addition to traditional sponsorship opportunities, recently sponsors have been able to provide scholarships to students enrolled at CEVER, a job skills training program in Honduras. This support includes living costs and tuition for those participating in this program of the Evangelical and Reformed Church of Honduras.

Construction is underway of new facilities for the Rehabilitation Center for Spastic Children, sponsored by the Social Work Foundation in Athens, Greece. These new facilities provide a specifically designed and equipped building to meet needs for training of children suffering from cerebral palsy. The center currently serves more than 100 children between the ages of six months and twelve years.

The Hong Kong Christian Council sponsors the Sunnyside Children's Hostel. About 50 children are cared for in this special boarding school for severely mentally retarded children, ages 6 to 16. The Council also sponsors three hostels for the elderly who are in need of "nursing home" type of care, and it maintains three other centers to provide social services to the elderly.

Family planning programs in several countries have been assisted through the Family Life and Population Program of Church World Service. In most cases these are integral parts of child and maternal health programs.

An Australian aboriginal woman said, "If you have come to help me, you are wasting your time. If you have come because your liberation is bound with mine, you are welcome." Jesus said, "I have come that you might have life . . . life in all its fullness." The ministry of enabling God's children to be free continues in all the efforts of the Division of World Service as we recognize the oneness of the needs and of the ministry.

Cerebral Palsy Rehab Program

How to Give

One important message to every member of the United Church of Christ is that the most effective way to respond to worldwide needs is through the church. In most cases One Great Hour of Sharing money is already at work in emergency and disaster situations before they become newsworthy—many of which never do. Through partner churches and agencies around the world, One Great Hour of Sharing resources enable a ministry in Christ's name that is immediate and effective. In 1984 the Service Division responded to more than 34 disasters with grants ranging from a few hundred to thousands of dollars. These dollars, given through the church, reached more people and went farther than dollars given in response to advertisements and appeals over television and radio by religious and secular organizations. This is possible because of the worldwide Christian network through which response is made by the Division of World Service. Members of the United Church of Christ can express their concern as well as their commitment to the UCC by giving through their local congregation.

The General Synod of the United Church of Christ has set out guidelines for giving in the booklet *Pattern of Giving,* produced by the Stewardship Council. One Great Hour of Sharing is an all-church offering. Throughout the year as needs are communicated through the news media, individuals may wish to contribute a Directed Gift, in addition to their One Great Hour of Sharing commitment. This gift, clearly marked for its intended purpose, is sent through the congregation and conference to the Division of World Service, UCBWM. Again, in meeting human needs the best stewardship of your resources is to respond through your church.

THE STAFF
Division of World Service, United Church Board for World Ministries:

General Secretary:
Lloyd G. Van Vactor

World Service Secretary, St. Louis Office:
Gustav Kuether

Consultant on U.N. Affairs and Development:
Hazel T. Johns

SERVV Secretary:
Marguerite Brown

Child Sponsorship Administrator:
Elfriede Kohl

Administrative Secretary:
Miriam Parsell

Refugee Resettlement Clerk:
Maria Siagian

Refugee Resettlement Administrator:
Anne Wilson

For further information, write to the Division of World Service, United Church Board for World Ministries, Room 1643, 475 Riverside Drive, New York, NY 10115.

Whole Earth News Briefs

TRAVEL STUDY OPPORTUNITIES

CHINA. David and Virginia Stowe will lead a "Scenic China Experience" May 1 - 24, 1985, visiting Beijing, Shanghai, and eight other cities in the People's Republic—plus Hong Kong. Church contacts will be made in several places. Under the auspices of United Church Tours, the trip will cost under $3,000 per person, with West Coast departure and return. If interested, for details call: United Church Tours, Inc., 1-800-257-6776. David Stowe's address is 54 Magnolia Avenue, Tenafly, NJ 07670.

EASTERN EUROPE. UCBWM will again offer a Study/Dialogue Tour to visit churches in East Germany, the Soviet Union, and Czechoslovakia, July 27 - August 18, 1985. This tour, led by Kenneth Ziebell, offers participants a direct acquaintance with the situation of churches in Eastern Europe and the opportunity for exchange of viewpoints with Christian leaders and discussion of common concerns. The cost will be $2,850 per person, New York to New York. If interested, contact: Rev. Kenneth R. Ziebell, UCBWM, 475 Riverside Drive, 16th Floor, New York, NY 10115.

ECUADOR. Former UCBWM missionary Paul Streich will conduct an "Andean Adventure" tour to Ecuador, July 1-10, 1985. The cost is $1,190 per person, from Philadelphia. For details write: Dr. Paul H. Streich, R. D. 4186 A, Fleetwood, PA 19522, (215) 944-8773.

UCBWM has a **STAFF OPENING** for the position of **REGIONAL SECRETARY FOR AFRICA.** Primary function of the position is administration of the UCBWM Africa Office, which involves planning, coordination, implementation, and evaluation of UCBWM ministries throughout Africa, emphasizing cooperative efforts with partner-churches and with larger ecumenical groupings both in Africa and North America.

UCBWM is an equal opportunity employer with an affirmative action program. Additional information on the functions of the position and on qualifications required is available from UCBWM. Deadline for application is March 15, 1985.

T. Evan Davis, on the staff of UCBWM, was responsible for the layout of the Annual Report of the Division of World Service on Pages 7-10.

Libbey
Continued from Page 1

the concerns of partner-churches in the various regions of the world, and a discussion on "Issues in World Ministries," in which four staff members presented problem situations which require consideration and decision as part of the Board's ongoing work. In connection with the Annual Meeting members of the Fellowship of Continuing Understanding and Support (FOCUS)—mostly former corporate members, missionaries, and staff—were convened for their first annual meeting.

During the Annual Meeting a 175 Fund was inaugurated, to provide for the sending of additional missionaries by 1987, the 175th anniversary of the sailing of the first Board personnel to India. A start to the project was provided by the offering from the opening worship service of the Annual Meeting, and extra incentive was added by the offer of a matching gift equivalent to total donations during the Annual Meeting. □

Ethiopia
Continued from Page 1

powder). Some seemed hardly able to carry out the sacks. But they were on their way home.

A similar scene was in progress at the Jaffa and Geweha distribution centers. Between 125 and 150 families are served each day, a different *Kabele* (village group) each day of the week. In all three villages, with all the difficulties of transportation, the food was carried far enough so families could walk to the centers and then carry their supplies back home. This effectively eliminates many of the disease problems of overcrowded camps.

Not all are so fortunate as to have food brought to their area before it is a matter of life and death. In the area of Makelle alone 65,000 to 70,000 refugees live in camps under unbelievable conditions. At the camp administered by the Ethiopian Catholic Secretariat, on behalf of the CRDA, there are only 800 tents for 22,000 persons. Food is available, but for only two meals a day. Measles, tuberculosis, and pneumonia are on all sides. One Italian and one Ethiopian doctor serve the medical needs of the camp. While we talked, a young father followed a clinic staff person as he took his son from the ward tent to the blue mortuary tent. There the father sat crying, while others wrapped the thin little body for burial.

More fortunate, around the corner of the clinic tent was a group of 300 children sitting patiently in rows as bowls filled with two cups of rice were given to each. I watched intently as one little boy, dressed only in an old salmon-colored shirt, received his bowl and waited for the rice. His face was absolutely emotionless. Then as the little girl next to him started to dip into her rice, he reached out his bowl and his face broke into an enormous smile of expectation and anticipation. Out, again, went one hand to grasp the bowl and the other to gather up a few grains and push them between his smiling lips.

We've all had a part in each of these scenes. The first ten airlifts of food into the affected areas were made possible by a Church World Service (CWS) grant of $60,000. Ten 22-ton Mercedes trucks have been shipped to the Christian Relief and Development Association to transport the incoming supplies from the port and to the sites. One million dollars bought and shipped 50,000 blankets and 6,500 tents to be installed as winter's cold arrived on the

Continued on Page 16, Column 2

THE BELL WITHOUT A CHURCH

It was a warm summer afternoon in July, 1984, when the small group of western visitors appeared on the grounds of the People's Middle School at Dengshikou, Beijing, China. They had just been entertained by Mr. and Mrs. Yang Zhongqiu, living in retirement in a small home nearby. There they had enjoyed comparing notes and sharing stories about the "old days" when this had been the headquarters of the North China Congregational Church.

For one of the visitors it was a very special day of searching for boyhood "roots." His father had been here often for church and mission meetings and Mr. Yang remembered him well. "Left handed, wasn't he?" The family had several times occupied the guest room in one of the missionary residences on the compound. He had also been here a few times while attending the North China American School in Tongzhou, fourteen miles to the southeast.

Saying goodbye to the Yangs, for whom walking had become a little difficult, they had found their own way into the school grounds, deserted for summer vacation, and were now looking around, standing where the church had been before the wild destructiveness of the cultural revolution. Memories were confirmed enough to bring waves of nostalgia, but so much was changed!

"There, through that inner gate, is the former Shaw-Hausske residence, now a kindergarten. That other residence beside it must have been where the Ballous lived. Here is the old office building (Boys didn't get in there much!), looking much as it did half a century ago, now used by the middle school. Here, in front, there used to be two trees. But now there's only one. But what's that hanging from a branch? Can it be? Yes, it is—a bell—a church bell—a bell without a church!"

Curiosity about the bell was partly relieved when a platform on wheels was spied nearby and moved under the branch. Standing atop it one could make out part of the inscription on the bell: "In Honor of the Rev. Jeremiah Porter . . . Congregational Pastor . . . Chicago . . ."

The Porter name had been a familiar one in the North China Mission, even to a youngster. He remembered Lucius Porter, a colleague of his parents. And there was Porter Middle School where he had played with his friends on the soccer ground. But who was Jeremiah Porter and what was the story of this bell?

Later, back home but still haunted by the memory of the bell in the tree, he began to get some answers. There was a paragraph in his father's history of The American Board mission in North China:

An artesian well, the gift of Mr. James Porter, was driven to a depth of 220 feet by the Japanese and was proving a great boon to the community which had been forced formerly to the use of impure water from "surface" wells. Mr. Porter and his sister Miss Mary Porter also gave the Teng Shih K'ou Church its bell, in honor of their father, Jeremiah Porter, the first Congregational pastor in Chicago, whose life covered the period 1804-93, and "who gladly gave his children to China and her enlightenment," as the inscription states.

Jeremiah Porter had remained in the United States as a home missionary, but two of his children, and a grandson, served in China. His daughter Mary, sent out by The Women's Board of Missions of the Interior, first reached Peking in 1868. At around the time when the bell was first hung in the Teng Shih K'ou Church it was reported that:

Once a week before the regular Prayer Meeting, Mrs. Ament had been giving the women a talk on Geography and Miss Porter one on Physiology, thus to widen the horizon of their thinking. An ever widening circle of acquaintances among official and Manchu families presented a challenge. Lessons in English were unlocking many doors.

A son, Henry Dwight Porter, M.D., was a distinguished medical practitioner, preacher, translator, and writer of tracts and hymns. He first reached China in 1872 and served until 1901. Lucius Porter, who served in the twentieth century, was Henry's son and, like his father and his Aunt Mary, a descendant of Jonathan Edwards. James, donor of the well and bell, must have stayed home and done well in business.

The "root-seeker" and his friends were deeply impressed by the rapid pace of change in modern China. They were struck by the progress they saw everywhere as a thousand million people strain to build a new nation. But what really surprised them were the lines of continuity persisting through so much change. At Dengshikou, even with the former church building gone and a new set of school buildings coming into existence, here was this church bell from another era still hanging—from a tree! It had become a silent bell, to be sure, but what a ringing symbol of continuity amid change!

Surely one can be permitted the hope that, even as the former church lives on in the newly burgeoning Chinese Christian movement of today, this bell, too, will somehow find a new voice for the future. □

—Alden E. Matthews
UCBWM missionary, Japan

Since the first church building was reopened for congregational use in Shanghai in September, 1979, more than 1,500 churches have been turned back to the Christian community all across China. In addition, there are thousands of groups which meet in homes, very often because no church is yet available. Conservative estimates set the Protestant community now at more than 3,500,000—five times the number at the turnover in 1950. Accepting 60 students from 500 applicants, Nanjing Seminary had a total of 180 students as the 1984-85 school year began. Christians the world over have much to learn from this experiment in post-denominational Christianity.

Chronicle

APPOINTMENTS

Australia

C. Edgar Finertie, to serve as pastor of the Wycheproof Parish of the Victoria Synod of the Uniting Church of Australia. Associate, 5 years. Home church: Rainy River Parish, Baudette, MN.

Clifford O. and Jean C. Simpson, to serve in Shepparton, while Clifford is interim minister of the Scots Parish of the Victoria Synod of the Uniting Church of Australia. Associates, 6 months. Home church: Center Congregational Church, Manchester, CT.

Gambia

Michael J. Rowe, to serve as a marine fisheries technician with the US Peace Corps. Affiliate, 2 years. Home church: Peace UCC, Stevens Point, WI.

Honduras

Alan A. Day, to serve in the medical clinic in Subirana. Volunteer, 3 months. Home church: Quaker Meeting, Portland, ME.

Edwin T. and Roberta H. Doughty, to serve in the medical clinic in Subirana. Volunteers, 3 months. Home church: Second Congregational Church, Norway, ME.

Hong Kong

Heyward Wong, to serve as consultant in music for the Hong Kong Council of the Church of Christ in China. Consultant, 2 years. Home church: Church of Christ in China, Hong Kong.

India

Helen G. Eilts, to serve at Kodaikanal School, where she will provide administrative assistance in the office. Volunteer, 6 months. Home church: Los Altos UCC, Long Beach, CA.

Japan

David D. and Margaret M. Larson, to serve in Nishinomiya, while he teaches music at Kobe College and she teaches English at Kobe College High School. Associates, 2 years. Home church: First Congregational Church, Wilmette, IL.

John K. Nelson, to teach English at Kwassui Gakuen in Nagasaki. Associate, 2 years. Home church: United Church of Christ, Little River, KS.

Mexico

Dorothy P. and Richard L. Jackson, to serve in Mazatlan, while Richard is pastor of the winter English-speaking congregation related to the Iglesia Cristiana Congregacional there. Volunteers, 5 months. Home church: Tryon UCC, Tryon, NC.

Philippines

Eva Mae and V. Keith McMahan, to serve at Dansalan College, he as veterinarian with the agricultural extension program and she in the college office. Volunteers, 3 months. Home church: Plymouth Congregational Church, Ft. Wayne, IN.

Turkey

Peter Smith, to serve as science teacher at Tarsus American School. Individual Appointment, 3 years. Home church: Elim Methodist Church, Burnley, Lancashire, United Kingdom.

Uganda

Paula J. Young, to serve as an elementary school teacher in Gulu with the Northern Diocese of the Church of Uganda under sponsorship of Habitat for Humanity. Associate, 2 years. Home church: First Congregational, UCC, Atlanta, GA.

United Kingdom

Herbert O. Kelsey, to serve as pastor of the Chingford and Highams Park Churches, the United Reformed Church in the United Kingdom, in London. Associate, 5 years. Home church: Waioli Huiia Church, UCC, Hanalei, HI.

Charles J. Svendsen, to serve as assistant minister of the Colinton Parish Church, the Church of Scotland, in Edinburgh. Associate, 9 months. Home church: Thompson Congregational Church, Thompson, CT.

West Germany

Blanche M. and Herman A. Hartmann, to serve in Wuppertal, while Herman is an exchange pastor at Vohwinkel parish of the Evangelical Church of the Union. Associates, 1 year. Home church: St. John's UCC, Bucyrus, OH.

Zambia

Mark H. Behle, to serve at the request of the United Church of Zambia as a mathematics teacher. Individual Appointment, 3 years. Home church: Falcon Heights UCC, St. Paul, MN.

International Associates

Annelies and Max Koranyi, to serve in Bucyrus, OH, while Max is an exchange pastor for one year at St. John's UCC. Home church: Evangelical Church of the Union, Wuppertal, West Germany.

ALTERATION OF TERM

Peggy B. and Peter D. Jenks, India, term extended to 6 years and 5 months through May 31, 1986.

Pauline King, India, term extended to 3 years and 9 months through June 30, 1985.

HOME ASSIGNMENT

Dick V. and Marvel J. Fagan (Philippines), 1 month beginning December 1, 1984.

Douglas M. and R. Lois Hill (Turkey), 10 months beginning July 1, 1985.

Janell J. Landis (Japan), 1 year beginning May 1, 1985.

John T. and Lou Ann A. Parsons (South Africa), 1 year beginning December 1, 1984.

Edith B. and Ronald S. Seaton (India), 6 months beginning May 1, 1985.

Edith Siqueira (Philippines), 3 months beginning October 1, 1984.

EXTENSION OF HOME ASSIGNMENT

Peter Savage (Latin America), extended 6 months to June 30, 1985.

Edith Siqueira (Philippines), extended 5 months to May 31, 1985.

Melvin A. and Nancy P. Wittler (Turkey), extended 1 month to December 31, 1984.

COMPLETION OF TERM

Dick V. and Marvel J. Fagan,
Philippines, (Retirement)
April, 1956-Jan., 1985.

Hedwig N. and Robert C. Lodwick,
Switzerland, Jan., 1979-Dec., 1984.

David S. Marshall,
El Salvador, Sept., 1984.

RETURN TO FIELD

Jean S. Winter, Zimbabwe.

Melvin A. and Nancy P. Wittler, Turkey.

LEAVE OF ABSENCE

D. Stephen and Elaine M. McDuff (Zimbabwe), to engage in a program of advanced studies, beginning December 1, 1984.

LOSSES IN THE BOARD FAMILY

Raymond A. Dudley, missionary in India,

Continued on Page 14, Column 1

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member of the ABCFM staff in Boston (1919-43, 1944-57), died in Salem, OR, on December 15, 1984, at the age of 94.

Earning his undergraduate and divinity degrees from Yale University, Raymond Dudley went to India as a missionary for the American Board of Commissioners for Foreign Missions (ABCFM) shortly after World War I and spent the next 24 years working for various church-related agencies there. His tasks included preaching, handling financial matters, serving on administrative boards for numerous institutions, and working at developing local church leaders.

When he returned to India from a furlough in the US in 1937, he brought with him a silent version of the movie "The King of Kings." With a portable generator, a projector, and five reels of film, he spent many nights in villages showing this movie about the life of Jesus.

Mr. Dudley's wife Katharine accompanied him to India, where they brought up their four children.

Returning to the US in 1943, Mr. Dudley was asked by the ABCFM to serve as secretary of its work in India and Ceylon (now Sri Lanka), a position he held for 14 years. From 1957 to 1961 he worked for the International Missionary Council in Geneva, Switzerland, as it was preparing to merge with the World Council of Churches. In 1961 he spent three months in retirement in Massachusetts before being called to work with Church World Service in New York City, where he assisted the agency make contacts with various denominations. He went back into retirement in 1963.

Mr. Dudley is survived by his wife, Katharine, four children, ten grandchildren, and one great-grandchild.

Dobbs F. Ehlman, missionary in China and Japan and Executive Secretary of the Board of International Missions of the E & R Church (1926-29, 1947-62), died in Williamsport, MD, on October 2, 1984, at the age of 84.

Born in Ickesburg, PA, Dobbs Ehlman was a graduate of Ursinus College and Central Theological Seminary. Ordained as a minister in the Reformed (later E & R) Church in 1926, he went abroad for the next three years as a missionary to China and Japan, where he met and in 1927 married Edna F. Detweiler, also a graduate of Ursinus.

After graduate study at the University of Chicago, he served as pastor at Second Reformed Church in Indianapolis, IN, 1933-41, New Oxford Charge, PA, 1941-46, and in 1946 was named Associate Secretary of the Board of International Missions of the E & R Church. In 1947 he became Executive Secretary of that organization, a position he held until the Board of International Missions merged with the American Board of Commissioners for Foreign Missions to form UCBWM.

Dr. Ehlman was a frequent contributor to church periodicals and is the author of numerous books. He is survived by one daughter.

Memorial gifts may be sent to the Edna D. Ehlman Memorial Scholarship Fund of Miyagi College, Sendai, Japan, in care of UCBWM.

Fern B. Grant, missionary in the Philippines and Taiwan (1960-75, 1976-79), died in Claremont, CA, on November 10, 1984, at the age of 80.

Born and raised in the Midwest, Fern Grant was a graduate of Kansas State College in Pittsburg, KS, the University of Arkansas in Fayetteville, AR, and Teachers College of Columbia University. She served as director of the YWCA at the University of Arkansas, 1925-28; national student secretary of the YWCA for the southwest region, 1929-42; national student program coordinator of the YWCA, 1942-55, and co-editor of *The Intercollegian,* 1950-55; program secretary of the Council for Social Action of the forming United Church of Christ, 1955-57, and publications secretary and editor of *Social Action,* 1957-60.

In 1960 she married Alexander J. Grant, who returned to the Philippines to join the headquarters staff of the United Church of Christ in the Philippines (UCCP) in charge of social work and social education. Mrs. Grant followed a few months later, her communication skills meeting a crying need in the UCCP and the Philippine church in general. In her capacity as editorial consultant to both the UCCP and the National Council of Churches in the Philippines, she edited a variety of books and pamphlets as well as a bimonthly periodical, *Church and Community.* Her dynamic leadership brought about the formation of the Christian Literature Society of the Philippines, where she directed the organization's publishing arm, New Day Press.

Completing their regular service as UCBWM missionaries to the Philippines in 1975, Fern and Alexander Grant served an additional three years as Associates at Yu-Shan Institute, a tribal leadership training college in northeastern Taiwan. After leaving Taiwan, the Grants returned to the Philippines in 1979 to do volunteer service at Silliman University.

Fern Grant is survived by her husband and two brothers.

Lois H. Huebenthal, missionary in Turkey (1963-70), died in Pleasant Hill, TN, on December 3, 1984, at the age of 86.

Lois Huebenthal spent many years involved with the YWCA in her home town of Chicago and worked closely with her husband in his successful real estate business. After his death in 1960 the minister at Mrs. Huebenthal's church, Plymouth Congregational Church in Maywood, IL, encouraged her to serve in Turkey, where a "mature person with administrative training" was needed. She studied the Turkish language and Muslim religion and in 1963 became administrative assistant in the Near East Mission Office in Istanbul, which included secretarial work for the mission secretary. In 1966 her three-year term was extended so that she could continue serving at the Near East Mission Office, her term extended again in 1968, this time so she could help at Uskudar School for Girls in Istanbul. She served first as director of residence and then supervisor of the junior high section of the boarding school, returning to the United States in 1970.

Mrs. Huebenthal is survived by one daughter.

Ralph R. Keithahn, missionary in India (1925-68), died in Oddanchatram, India, on December 7, 1984, at the age of 86.

A graduate of Carleton College, Chicago Theological Seminary, and Yale University, Ralph Keithahn went to India in 1925 to be part of the Madura Mission of the American Board of Commissioners for Foreign Missions (ABCFM). Through his work with Indian students he became greatly interested in the cause of Indian independence, a highly controversial issue at the time, which eventually led to his departure from India in 1930 at the request of British authorities.

After five years in the US Mr. Keithahn returned to the Madura Mission in 1935, bringing his young family with him. He worked at Devakottai and Kengeri and then joined a social service program in Bangalore carried on by a Hindu social worker. In 1944 he was again asked to leave India by British authorities, returning there in 1947 following independence.

Ultimately adopting India as his home, he continued in his ministry which involved close identification with the hopes and aspirations of the poor. He supported the Bhoodan movement, addressing the plight of the landless tiller, the Sarvodaya movement, centered around the Gandhian concept of welfare-of-all, and the Christian Ashram movement. In Batlagundu he served as correspondent of the Basic Training School and as co-director of a rural welfare program. In Gandhi Gram he worked at the social service center which has a rural emphasis. In official relationships with the Kodaikanal Ashram, the Oddanchatram Medical Fellowship, and the South India Rural Fellowship he worked, wrote, and spoke for the economic and social betterment of India's underprivileged.

Mr. Keithahn is survived by one son and two daughters.

Ellen B. Lang, missionary in India (1944-19), died in Canterbury, Australia, on October 3, 1984, at the age of 83.

Ellen Lang first went to India from her

native Australia in 1928 under the auspices of the Australian Presbyterian Mission, serving for several years as a nursing superintendent in Sholinghur. In 1944 she took up the responsibility of nursing superintendent of the 326-bed Christian Mission Hospital in Madurai, working under appointment from the American Board of Commissioners for Foreign Missions. She supervised 40 nurses on the hospital staff and helped in the training of 60 student nurses in the hospital's nursing school.

Retiring from the mission field in 1969, she returned to Australia.

She is survived by a nephew.

Gladys E. Lucas, missionary in the Middle East (1925-28, 1932-53), died in Essex, England, on November 24, 1984, at the age of 80.

Born and educated in England, Gladys Lucas experienced a long career in teaching, serving at the Gedik Pasha School in Istanbul, Turkey, under appointment from the American Board of Commissioners for Foreign Missions from 1925 to 1928, teaching in England from 1928 to 1932, and returning to Turkey in 1932 as a missionary-teacher with ABCFM. She taught in Istanbul, 1932-36, Merzifon, 1936-38, and the American Academy for Girls in Uskudar, 1938-45. After furlough and language study she became principal of Aleppo Girls' School in 1947, a position she held until her departure from the mission field in 1953 for family reasons.

Miss Lucas taught English language and literature and religious education at the Braeside School in Essex, England, from 1955 to 1966.

She is survived by her two nephews.

Grace Mary Nichols, missionary in Ceylon and India (1923-28, 1930-53), died in Wellesley, MA, on January 10, 1985, at the age of 85.

A native of White Plains, NY, and a graduate of Oberlin College and Columbia University, Grace Vining went to India in 1923 under appointment from the Woman's Board of Missions, serving as supervisor at the Uduvil Girls' English Boarding School in Ceylon (now Sri Lanka). She married Edward Nichols in 1928, staying in the US until 1930, when they both went to India as missionaries of the American Board of Commissioners for Foreign Missions. They served with the Madura Mission, working as "district" evangelistic and educational missionaries under the Madura Church Council. The Dindigul and Batlagundu stations of the mission covered extensive areas with churches and schools scattered among many villages. Mrs. Nichols was in charge of a large elementary boarding school in each area, as well as being an active participant in women's work in the villages. The amount of traveling involved with these responsibilities was great.

In 1947 the Nichols took up new duties at Union Theological Seminary in Pasumalai, where they were engaged in the training of both paid and volunteer church workers, Mrs. Nichols serving on the committees of higher education and women's work. She also served for a time as manager of the Capron Hall Girls' Training School and the Orlinda Childs Pierce Memorial High School in Madurai. In addition to her numerous duties she shared her talent as a pianist by serving as accompanist at various benefit concerts held at Kodaikanal School.

In 1953 the Nichols were forced to leave India due to ill health.

Mrs. Nichols is survived by one son and two daughters.

GIFTS RECEIVED IN MEMORY OF

Rev. B. Kenneth Anthony
Miss Mary S. King
Mrs. Josephine Van Meter

Mr. Robert Avery
Rev. James G. Fyfe

Rev. Everett A. Babcock
Miss Emma H. C. Fong
Mr. Armstrong Hunter
Miss Mary S. King
Ms. Patricia A. Mignin
Rev. and Mrs. Robert F. R. Peters
Mrs. Josephine Van Meter

Mrs. Helen E. Baker
Mrs. Josephine Van Meter

Mrs. Amanda F. Blase
Ms. Anna Blase
The Steve Boerding Family
Mr. Harold F. Breimyer
Mrs. Ovida Fooley
Mr. and Mrs. Victor E. Jacobs
Mrs. Delpha Phillips
Mr. and Mrs. Clarence Probst
Mr. V. James Rhodes
Mrs. Lillian Schuttenberg
Ms. Carmen Studer
Dr. Roy W. Westerfeld
Ms. Dorothy Wiedey
Ms. Anna Willbrand

Mr. Robert Blumreich
Mrs. Robert Blumreich

Rev. Ed Branty
Ms. Vallorie C. Meehan

Ms. Felicia Laverne Burton
Ms. Vallorie C. Meehan

Mrs. Faith B. Drobish
First Congregational Church, Oroville, CA

Rev. Dobbs F. Ehlman
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Chronicle

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CORRECTIONS

In the Fall, 1984, issue of the *Whole Earth Newsletter* gifts given in memory of Rev. B. Kenneth Anthony by

Dr. Alfred C. Bartholomew
First Congregational Church,
Branford, CT
Miss Isabel Hemingway
Mrs. J. Lyle McCorison
Dr. and Mrs. H. Telfer Mook
Mrs. Bernice H. Penner
Dr. and Mrs. Don P. Van Dyke
Miss Ruhama Yeranian

were incorrectly reported. The error is regretted.

Ethiopia

Continued from Page 11

wind-swept plateau. At this writing a team of four nurses is on its way to join the CRDA staff as volunteers. All this is part of the CWS response on our behalf. All this is possible as a result of OGHS and directed gifts. To date our UCC gifts through CWS have surpassed $200,000. The Eritrean Relief Association has also been given $25,000 for its work in Sudan and Eritrea.

There are still an estimated 7.5 million hungry persons in Ethiopia alone. The Ethiopian Government's Commission of Relief and Rehabilitation estimates it will take 1.3 million tons of food relief over the next year just to get over the crisis. The Ethiopian Orthodox Church, the other CWS partner, plans to set up 17 more distribution centers, from which they will move into long-term development work under the direction of Zemedhum Bezwork. They estimate serving 140,000 people with water projects, agricultural instruction, seeds, and medical teams for curative medicine and public health. The future of the health and welfare of such people depends on programs of this kind that allow individuals to build a sustainable lifestyle for their future.

Ethiopia is just the tip of the African iceberg. At least 23 other countries suffer severe hunger and drought. You can make a real difference. 1) Keep yourself informed about the situation. 2) Keep your gifts and resources flowing. 3) Keep influencing our nation to share from the great storehouse we have to help find ways of maintaining a sustainable life for all. (New legislation is due in Washington during January.) 4) Volunteer your time and talent to be a part of the solution. (Nurses and a motor pool manager are needed now.) □

— Gustav H. Kuether

UCBWM Service Division Program Secretary

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For current information regarding the Africa food crisis and other critical areas two telephone numbers may be used:

CWS Hotline (Toll-free)
1-800-223-1310

UCBWM Newsline
1-212-870-3257

A small flyer suitable for inserting in Sunday bulletins entitled *That All May Have Life . . . In Africa* is available without charge and in quantity. Request copies from the Division of World Service, UCBWM, 475 Riverside Drive, 16th Floor, New York, NY 10115. □

175th Anniversary

Continued from Page 2

ters. A packet will be available providing numerous resources and suggestions for observance of the anniversary in local churches, associations, and conferences. In each UCC Conference a leader will be designated to work within the Conference to expedite celebration of the anniversary. We urge all readers of the *Whole Earth Newsletter* to make use of these materials and to be certain that observances are arranged in their own congregations, using the occasion to enliven all church members' understanding of the wider mission of the United Church of Christ. □